shrIkodaNDarAma gadyam

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shrImattirumala lakShmIkumAra tAtAchArya

rAmAnujaM guruM vande sItAM cha chidrUpiNIm
shrIrAmaM parabrahmaM mArutiM bhaktAgraNIM

rAmaH

jIvanmuktAnAM svAnubhUti svarUpaH - kRRipAvashAt veMkaTAdri pAde bhaktebhyo shAshvata sannidhAnaM kalpita karuNAsAgaraH - avyakta brahmANaM sAkAraM kartuM sItAM dakShiNe - j~nAnArthibhiH suj~nAnaM dAtuM vAme rAmAnujaM - atulita balavatAmapi raghuvIrasya dAsyameko gatiriti draShTuM baddhA~njali dhRRita AMjaneyaM purataH sthApita shrIpati kShetravAsa kodaNDarAmaH - shrI bhAShyakAra saMshaya nivRRittikaraNArthe sAkShAt veMkaTanAthena tAteti saMbodhita shrIshailapUrNenakRRita rAmAyaNavyAkhyAnasya pratyakSha shrotaH - AshritamaMdAraH - prapannapArijAtaH - samastakalyANaguNAbhirAmaH

suprIto suprasanno bhavituM

rAmaM

aravindadaLAyatAkShaM - AjAnubAhuM - induvadanaM -
IShatpraphullasarasIruhAbhapAdaM - udArAMgaM - UrdhvaretaM - RRiShinutaM -
ekapatnIvratesthiraM - aishvaryadAtaM - oMkArarUpaM - audArya kAruNya kRRipA
samudraM - aMbujodbhavanutaM - kamanIyagAtraM - kharadUShaNAriM -
guruvAkyapAlaM - ghanarAkShasAnAM phAlAgninetraM - ~NaM -
chandanAlaMkRRita atiramyarUpaM -ChandhovanditaM - jagadAnaMdakArakaM -
jhU~NkRRita maMjIra shobhita pAdaM - ~ngudIvRRikShasya ChAye shayAnaM -

Ta~NkAreNa ariharaM - ThakkArAvaNa mardanaM - DuNDuka dAnava vaMshanAshaM - Dha~NkavAhananutaM - NaHhariM - tarkAtItaM - thurvAsura bhayaMkaraM - dayAnidhiM - dharmAvatAraM - nayanAnaMdaM - parAtparaM - phAlAkShabhaktaM - bAlArkasadRRishaM - bhavabhayaharaM - munijanapAlaM - yogagamyaM - ramAkaLatraM - lakShmInivAsaM - varNaNAtItaM - shAra~NgapANiM - ShTyUmArkanayanaM - sItAmukhAMbhoruhacha~ncharIkaM - hiraNyagarbhaM - kShemakaraM

shirasA praNamya

rAmeNa

matsyarUpadhareNa datta karAvalaMbena brahmobhavat sRRijituM samarthaH - kUrmarUpeNa vAsavAdi surAH amRRitaM dattavantaH - mohinIrUpeNadarshita chAturyeNa abhuvan daitya rAkShasAdi viShNu prabhutva vimukhAH amRRitaM prAptuM asamarthAH - varAharUpeNa chaturdasha bhuvanAH hiraNyAkShasya dhaurtyAt rakShitAH - nRRisiMharUpeNa dvaMdvAtIta maraNa vara bala garvita hiraNyakashipuH hataH - trivikramapAdasparshena balirabhavat tribhuvana vijayamohamukta viShNubhaktaH - nararUpeNa - dharmAvatAreNa - tapasArjita varabalagarva mohita kuTila rAvaNa vadhena - dharmo rakShati rakShitaH iti sthApitaH -

vAsudeva rUpeNa AshritarakShaNArthe kaMsAdi rAkShasAH hatAH - kALIyaH nirvAsitaH - draupadImAnaM saMrakShitaH - yashodA chaturAnana vAsava dhRRitarAShTrAdInAM ahameva Ishvaramiti pramANAni darshitaH - sarvadharmAn parityajya mAmekaM sharaNaM vrajeti pArthAya gItAshAstraM bodhitaH - nIcha duryodhanAdInAM haMtuM dharmAtmAH pAMDavAH raNadharmAn ulla~NghituM AdeshitAH - buddhena - pAtivratya kavachena rakShita tripurAsurAn haMtuM dussaMga doShopahita yoShitAH pralobhitAH - shrIpati kShetravAsa kodaNDarAmeNa kalau bhaktAn abhayaM AshvAsitaH

iti kIrtayitvA

rAmAya

Agamokta pUjAyAH pratyAmnAya rUpeNa idaM mAnasapUjAM kalpayitvA - tada~Nge - kaushika kalpita patra paryaMka shayanAya bhavatu idaM vandanameva AsanaM - piturvachana nirdeshAt tATakAM haMtuM koNDoddhRRita hastAya idaM vandanameva arghyaM - muni satI shApa vimochanArthe gautamAshrama praveshita charaNAya idaM vandanameva pAdyaM - dArAsametagautamena satkRRitAya AchamanArthaM idaM vandanaM - haste shiva kArmukaM vIkShya adya labheti sIteti madhurabhAvanayA vikasita mukhAravindAya madhuparkaM bhavatu idaM vandanaM - pituH anuj~nAnaM pratIkShita vivAhamaMgaLa snAtAya idaM vandanameva snAnaM - sakala bhuvana sArvabhaumochita vastrAbharaNa bhUShitAya bhavatu idaM vandanameva vastrayugmaM - gRRihasthAshramonmukhAya yaj~nopavItArthaM idaM vandanaM -

sugandhitapadmamAlAdharAyAM sItAyAM pANi gRRihItAya gandhArthaM idaM vandanaM - kastUrI ku~Nkuma shobhita maithilI mukhasandarshitAya bhavatu idaM vandanameva kastUrItilakaM - avA~Ngmukha jAnakIkarArpita puShpamAlAdharAya idaM vandanameva puShpaM - dhUpa dIpa puShpamAlAbhirala~NkRRita kalyANa vedikopari sthita sItApataye bhavatu idaM vandanameva dhUpaM - jAmadagNenanuta bhUmijAsametAya bhavatu idaM vandanameva kIrtanaM - abhiShekArthe havisha sheSha bhuktAya idaM vaMhandanameva naivedyaM - dArAdatta nitya tAMbUlacharvita raktAdhara mukhAravindAya tAmbUlaM bhavatu idaM vandanaM - sArvabhaumochita ChatrachAmaradhRRita saumitri sahita rathArUDhAya samasta rAjopachAra rUpeNa idaM vandanaM

iti ShoDashavandanAnsamarpayitvA

rAmAt

kaikeyI datta valkalAnAM smitAnanena svIkRRita shAnta rUpAt - manashshilAyAstilako gaNDapArshve maniveshita shRRi~NgAra shekharAt - sUrpaNakhayAH kShudra kAmaM vIkShya bhrAtaraM varayiti hAsyatkRRita chaturAt - chaturdasha sahasra rAkShasa kaLebara bharita bhIbhatsa raNara~Nga sRRiShTi kartAt - maithilIharaNakAraNAt sakalasRRiShTiM tarjita kShaNika bhayAnakarUpAt - khagAyapi kaivalyaM kaTAkShita karuNAsamudrAt - muhUrtena rAvaNasya samasta sainyAn vinAshita trayaMbaka samAna vIrAt - rugNabhrAtaraM vIkShya rAvaNaM viradhaM kRRitvA raNara~NgAt bahiShkRRita raudra svarUpAt - devAnAmapi asaMbhava adbhuta kAryAnkRRita dharmAvatArAt

prasUti navarasabharita sakala sRRiShTi iti ghoShayitvA

rAmasya

sudarshanachakrAdi divyAyudhAntyajita kodaNDadharasya - maNibhUShaNa kaustubha pItAMbarAntyajita chIrajaTAdharasya - muniveShadharaM bhartAraM vIkShya jIrNamalinavastrAn svIkRRita sakaladAridyadhvaMshinIM hRRitdharasya - setu nirmANArthe bhRRityaM yAchita sarvAn lokAn susaMhRRitya punarsRRiShTi kartuM samarthasya - sarpabandhavimuktArthe bhRRityasya sAhAyyaM pratIkShita sahasrashirAnAgashayanasya - hanumeva gatiriti RRikSharAjasya vachanaM shRRita sakalApadahartAramiti nigamanutasya - lakShmaNa prANa rakShaNArthe oShadhIM AnetuM kapiM preShita sakalajIva prANarakShakasya - tvamAdidevaH iti kIrtita padmAsana vAsava bhArgavarAmaiH AtmAnaM mAnuShaM manye iti pratibhAShita nijanarAvatArasya - dharmAdeva bhavati sarvaloka hitamiti sthApita atulyavaibhava vaiShNavAvatArasya

charaNau sharaNaM prapadya

rAme

tyAgarAja hRRidayapa~Nkaja dinarAj~ne - kaivalyAt gopavadhUjanma varamiti
svIkRRita munijana vIkShita saundarya nidhaye - tapasArjita puNya lokAn pAdArpita
sutIkSha sharabha~Nga dvayordarshita vishvarUpe - janmAn upekShya
dharmaniShThAparAn shabari guha gRRidhrarAja vibhIShaNAdIn satkRRita
dharmAvatAre - tArA mandodarI sumitrAbhiH j~nAna chakShuSheNa vIkShita
kShIrAbdi shayane - yuddhe nihata vAnarANAM sukhajIvanaM punaH prAsAdita
audAryashAline - anusarita samasta ayodhyAvAsAnAM mukti pradAyine
ramayatu manamitivaraM prArthayan mAm idaM doShopahita vAkyena tvAM
kIrtayitumudyamita aj~nAninaM lakShmIkumAra tAtAchArya sharmANaM asya
shrotRRINAM pAThakAnAMshcha

herAma

he achyuta ananta govindeti sarvakAryAraMbhe vandita - he keshava nArAyaNAdi dvAdasha nAmabhirnityapUjya - he taMtriNImUlanAthAdi dvAdasha nityasUribhiH parivRRita vAsudeva - he AmuktamAlyadAvallabha - he sarva janebhyo muktimaMtradatta yatirAja vandya - he tyAgarAjAdi samasta bhAgavatArchita - he shrIshailapUrNAdi AchAryaiH satkRRita - he shrIpati kShetravAsa shrIkodaNDarAma prasIda sharaNAgatiM

ma~NgaLA shAsanaparai madAchArya purogamai
sarvaishchapUrvairAchAryaiH satkRRitAyAstu ma~NgaLaM

EXPLANATORY NOTE

The entire text in this Kodandarama Gadyam is a single sentence. In Sanskrit (and other Indian languages like Telugu or Hindi) "vibhakti", (case of nouns) used to indicate the relationship with other nouns is primary. Grammar lists eight and only eight vibhaktis. So a piece of prose or poetry which uses a "noun" (name of a person, place or thing) using all the eight vibhaktis, can be considered to provide a "complete" description of the noun. Such poems, "Udaharana Kavyas", have been written extensively in Telugu. In Kodandarama gadyam, this approach been attempted in Sanskrit prose. That format has not been retained in this present explanation in English. Sentences are not in the specific cases. This explanation is added only to help individuals with limited knowledge of Indian mythology and Sanskrit to understand the piece.

rAmaH : prathama (1st) vibhakti. In this part of the sentence Rama is the subject.
Rama is the subjective experience of saints liberated from the cycle of life and birth while alive. Rama, an ocean of compassion, has surrendered to his own grace and

created a permanent abode of worship for devotees at the foot of the Tirumala hills. Rama placed Sita on his right to give a physical form to the unmanifest ultimate reality, Ramanuja on the left to impart correct knowledge to those who seek it and Anjaneya with folded hands in front to show that obeying the most valiant of the dynasty of Raghu is the only option, even for one with unlimited power. Rama listened to the exposition on the Ramayana [1] given at the foot of the Tirumala hills, to resolve the doubts of Sri Ramanujacharya, by Tirumala Nambi, whom the lord of the seven hills himself called "tata" (father). Rama is the gracious supporter of those who seek his support. Rama is the one to satisfy the desires of those who surrender to him. Rama is the embodiment of all that is graceful.

rAmaM ; dwitiya (2nd) vibhakti. In this part of the sentence Rama is addressed as the object.

This part offers obeisance to Rama and describes his various attributes and actions, one for each letter of the varnamala from अ to क्ष; (1) eyes resembling the petals of a lotus, (2) long arms that extend beyond the knees, (3) face with the lustre of the moon, (4) feet with the glow of half opened lotus buds (5) perfectly proportioned

organs, (6) aroused Kundalini shakti, (7) worship by the great sages, (8) steadfastness in his vow to have only one wife, (9) bestower of wealth, (10) the physical manifestation of the sacred omkara, (11) ocean of generosity, mercy and grace, (12) worshipped by the one born in the lotus, Brahma, (14) pleasing to the eye (15) the enemy of the demons Khara and Dushana, (16) obedience to the commands of elders, (17) being the third eye on the brow of Shiva (that emits fire) for the mighty demons, (18) physical form of knowledge, (19) a beautiful body decorated with sandalwood paste, (20) the one worshipped by the four vedas, (21) the source of pleasure for the entire creation, (22) wearing an anklet that makes the sound of a bee in flight, (23) sleeping in the shadow of a desert date tree [2], (24) killing enemies with the twang of the bow, (25) killing Ravana who was an authority on creating illusions, (26) destroyer of the clan of the cruel demons, (27) praised by Shiva the rider of a bull, (28) destroyer of sins, (29) inaccessible to reason, (30) frightening the asuras who subject others to cruelty, (31) treasury of mercy, (32) embodiment of righteous conduct, (33) pleasing to the eye, (34) higher than the heaven, (35) devotion to Shiva, (36) luminous like a Sun at dawn, (37) destroyer of the fear of mortal existence, (38) saviour of ascetics, (39) the goal of practicing yoga,

(40) consort of the goddess of wealth, (41) depository of wealth, (42) the indescribable, (43) the holder of the divine Saranga bow, (44) the one who has the Moon and Sun as the eyes, (45) the bee attracted to the lotus like face of Sita, (46) source of creation of the universe, (47) provider of welfare.

rAmeNa ; tritiya vibhakti (3rd). In this part of the sentence Rama is the instrument of action.

The acts of Vishnu in various incarnations [3] are praised in this part. Rama and Vishnu are considered synonyms and the name Rama is mentioned here in each sentence. In the sanskrit text it was easier to avoid using the names of both Rama and Vishnu.

Brahma acquired the ability to create because Rama incarnated as a fish and held his hand.

Indra and celestials became immortal because Rama incarnated as a tortoise and worked for them.

Rama incarnated as Mohini and cleverly ensured that asuras, danavas and

rakshasas, who do not concede the suzerainty of Vishnu, did not have access to amrita and immortality.

All the fourteen worlds were protected from the wickedness of Hiranyaksha by Rama in his incarnation as a boar.

Rama incarnated as a lion-human killed Hiranyakashipu who thought himself immortal because of the boon that his death wouldn't occur during night or day, with living and non living implements and other similar dualities.

With the touch of the foot of Rama, the Trivikrama, literally the one who covered the worlds with his feet, Bali lost his desire to be the lord of the three worlds and became a devotee of Vishnu.

Rama, the completely human form, the embodiment of righteous conduct, killed the crooked Ravana (who was proud of his powers acquired by penance) and showed the world that righteous conduct will itself protect those who protect (practice) righteous conduct.

Rama incarnated as the son of Vasudeva, to protect the supplicants, killed Kamsa and his demons, banished the serpent Kaliya, protected the modesty of Draupadi, demonstrated to Yashoda, Brahma, Indra, Dhritarashtra among others that he

himself was the ultimate godhead or Ishwara, preached the Bhagavad Gita advising Arjuna to renounce all notions of righteous conduct and surrender unto him and then instructed Pandavas, the practitioners of righteous conduct to ignore the rules of fair warfare.

Rama incarnated as Buddha to kill the Tripurasuras, who were being protected by the fidelity of their wives, the women having been tempted due to their inherent fault of bad association.

In the Kali yuga, Rama living in Tirupati offers an assurance of protection to all devotees.

rAmAya : chaturthi (4th) vibhakti. In this part of the sentence, Rama is the recipient of action)

In the place of the puja procedure prescribed by the agama shastras, a sixteen part mental puja is offered where the lord is requested to accept a single namaskaram as a substitute for each part. The various acts starting with Rama accompanying sage Vishwamitra upto Rama meeting Dasaratha and learning about being banished to the forest are mentioned.

To Rama who slept on the bed of leaves and grass created by Vishwamitra, may this namaskaram serve as a throne (asanam).

To Rama's hand which, following his father's instructions [4], lifted his bow to kill Tataka, may this namaskaram serve as washing of hands (arghyam).

To Rama's feet which entered the hermitage of Gautama to end the curse on Ahalya may this namaskaram serve as the washing of feet (padyam).

To Rama who was hosted by the sage Gautama and his wife, may this namaskaram serve as a sip of water (achamanam).

To Rama, whose lotus-like face became radiant with a sweet thought that now Sita will be mine when he held the bow of Shiva in his hand, may this namaskaram serve as a sweet mixture of milk and honey (madhuparkam).

To Rama who awaited the approval of his father [5] before starting his pre-nuptial ceremonial bath, may this namaskaram serve as a bath.

To Rama dressed in clothes and ornaments appropriate to his being the. the ruler of the world, may this namaskaram serve as a pair of new clothes (vastravyugmam).

To Rama starting his life as a married man, may this namaskaram serve as the sacred thread (yagnopaveetham).

To Rama accepting the hand of Sita adorned with a garland of sweet smelling lotuses [6], may this namaskaram serve as the sandal paste (gandham).

To Rama having a first sight of the face of his wife [7], Mythili, adorned with a tilak of musk and kumkum, may this namaskaram serve as a tilaka (kasturi tilakam)

To Rama wearing a garland offered by Janaki sporting a shy lowered head, may this namaskaram serve as a flower for decoration (pushpam).

To Sitapati on the marriage altar bedecked with flowers, lamps and incense, may this namaskaram serve as incense (dhoopam).

To Rama accompanied by the earth born (Bhumija) praised by the son of Jamadagni, may this namaskaram serve as a verse of praise (kirtana).

To Rama who partook the ghee left over from abulations on the eve his coronation [8], may this namaskaram serve as the feast (naivedyam).

To Rama sporting blood red lips due to chewing daily the tambulam [9] offered by his wife, may this namaskaram serve as a tambulam.

To Rama accompanied by Lakshmana bearing the whisk and umbrella [10] appropriate for a ruler, riding on the chariot, may this namaskaram serve as a substitute for all the acts of hospitality to which a king is entitled.

rAmAt ; panchami (5th) vibhakti. In this part of the sentence Rama is the source of the activity).

Sequential events from the Ramayana starting with his starting to the forest and ending with his killing Ravana have been selected to portray Rama as the source of the nine emotions or sentiments (nava rasa) recognised in Indian aesthetics and poetics.

Rama the embodiment of calmness and peace accepted the clothes of bark offered by Kaikeyi with a smile (Santa rasa).

Rama the source of sportive love, playfully placed the tilaka mark on the side of Sita's face [11} (shringara rasa).

Rama, cognizant of the shameless venal desire of Surpanakha, jokingly advised her to love his brother Lakshmana (hasya rasa).

Rama created a loathsome battle field with fourteen thousand dead rakshasas (bibhatsa rasa).

Rama was momentarily a fearsome figure as he threatened the entire creation with

dire consequences unless Sita was restored to him immediately [12] (bhayanaka rasa).
Rama the ocean of mercy granted salvation to Jatayu, who as a bird is barred from salvation. (karuna rasa).
Rama, the warrior as powerful as Shiva [13], destroyed most of the army of Ravana in a few minutes (veera rasa).
Rama, distressed by the sight of an injured Lakshmana became extremely angry and forced the defeated Ravana to run away from the battlefield. (roudra rasa).
Rama killing Ravana is amazing as it was beyond the capabilities even the celestials (adbhuta rasa).

rAmasya; shashti (6th) vibhakti. In this part of the sentence Rama is the possessor of the attributes being described).
A series of incidents in the Ramayana are highlighted exposing the crucial importance of righteous conduct in Ramayana. It is proposed to surrender to Rama who has these unique attributes.
Rama renounced the Sudarshana chakra and other divine weapons and accepted a simple kodanda as a weapon.

Rama renounced the Kaustubha gem, other divine ornaments and yellow coloured silk clothes to accept clothes of bark and matted hair.

Rama has in his heart the divine consort, the destroyer of all poverty [14], who viewed her husband in the dress of an ascetic and accepted torn and soiled clothes for herself.

Rama, who has the ability to destroy all the worlds and create them again at will [15], humbly begged a lowly servant for assistance to cross the sea.

Rama, who sleeps on a serpent with a thousand heads, waited for a servant to appear and release him from serpents holding him immobile [16].

Rama, the one praised in the Vedas as saviour of everyone from every danger had to hear the king of bears state [17] that the only one to save us all is Hanuman.

Rama the protector of the lives of everyone sent a monkey to bring medicinal herbs to save the life of his brother.

When called the primary god by Parasurama, Brahma and Indra, Rama as befits a completely human incarnation says that he considers himself a mortal human [18].

Rama the incomparably greatest incarnation of Vishnu established that dharma is the true refuge of all the worlds.

rAme ; saptami (7th) vibhakti. In this part of the sentence Rama is associated with a place.

This part of the sentence is a prayer that the mind of the author [19] and the rest who choose to read or listen to this piece of writing find refuge in Rama.

Rama is metaphorically the sun that opens (gladens) the lotus of Shiva's mind.

Rama, the depository of all beauty induced the ascetics to ignore their quest for salvation and prefer to take one more birth as the gopis of Brindavanam and be united with Krishna [20].

Being able to recognise the cosmic form of Rama, the great sages, Sutikshna and Sarabhanga offered to lay the fruits of their penance, their stay in the higher worlds at his feet [21].

Rama, the abode of righteous conduct ignored birth as a criterion and rewarded Guha the tribal chief, Sabari the ascetic who served sages, Jatayu the bird and Vibhishana, Ravana's brother for their steadfast righteous conduct.

Rama is the Vishnu sleeping on the ocean of milk whom Sumitra, Mandodari and Tara could view with their eyes of knowledge [22].

Rama graciously sought the boon from Indra and gave new life to all the monkeys who died in the war for his cause [23].
Rama gave salvation to the entire population of Ayodhya when they followed him into the Sarayu river as he ended his incarnation [24].

herAma ; sambodhana prathama (8th) vibhakti. In this final part of the sentence Rama is again the subject but specifically the one being addressed)
The entire sentence is only a plea to Rama to grant refuge (saranagati). So here, Rama is addressed in various ways.
O Rama, worshipped as Achuta (untouchable) Ananta (unlimited) and Govinda (all pervading) before any action is started,
O Rama, daily worshipped with the twelve names starting with Kesava,
O Rama, the Vasudeva eternally surrounded by the twelve alwars led by the sage sitting at the root of the tamarind tree [25],
O Rama, the consort of the lady who offered the flower garland which she had first worn [26],

O Rama, worshipped by Ramanuja who gave the mantra for salvation to all humans [27].
O Rama, worshipped by Thyagaraja and all other bhagavathas (devotees),
O Rama, worshipped by Tirumala Nambi and other acharyas
O Rama the resident of Tirupati

References

[1] Sri Vaishnava tradition says that Sri Ramanujacharya had doubts about the true meaning of Ramayana which were clarified by Tirumala Nambi at the four of the Tirumala hills. Tirumala Nambi came down the hill daily to accommodate his duties in the Tirumala temple. The lord of the seven hills had once came in person to meet Tirumala Nambi and had called him tata, a word in Sanskrit meaning a father and also a loved one. The Kodandarama temple in Tirupati is at the foot of the Tirumala hill. But . No one earlier claimed that these discussions were held in this temple.
[2]This is mentioned in the Valmiki Ramayana.

[3]Replacing Parashurama with Mohini is a novelty as are some of the other interpretations.
[4]According to Valmiki Ramayana, this was the specific response of Rama to Vishwamitra who had asked Rama to kill Tataka, a woman.
[5]According to the Valmiki Ramayana, Sita reveals this interesting detail to Anasuya.
[6]In the Lakshmi stotram, Lakshmi is described as one wearing a garland of lotuses. This is included here to indicate that Sita is Lakshmi.
[7]This is part of the rituals in a traditional marriage to this day.
[8]Mentioned in Valmiki Ramayana.
[9]Areca nut, a touch of lime and spices wrapped in betel leaves for chewing, is traditionally offered to the husband by the wife everyday, particularly before bed time.
[10]Lakshmana holds both the umbrella and the whisk in the Valmiki Ramayana, when Rama goes to see Dasaratha to learn of his banishment. In the actual coronation after the killing of Ravana, Lakshmana holds only the umbrella while Bharata holds the whisk.

[11]In Valmiki Ramayana, Sita mentions this to Hanuman when he meets her in Lanka.
[12]Specifically mentioned in Valmiki Ramayana. Rama desists when Lakshmana points out that this harming of innocents for the crime of a single individual is against righteous conduct.
[13]Mentioned specifically in Valmiki Ramayana.
[14]Once again an adjective chosen from the description of Lakshmi in the stotra.
[15]Hanuman tells this to Ravana before he burns Lanka. Accepting Rama as the supreme god, it is justified to call Samudra for whose assistance Rama fasts for three days as a servant.
[16]Garuda comes to release Rama and Lakshmana when Meghanadha, Ravana's son, binds them with serpents. Calling Garuda a servant of Vishnu is justified.
[17]Jambavan saying this is mentioned in the Valmiki Ramayana though it doesn't mention if Rama heard.
[18]Rama says this In Valmiki Ramayana in reply to Brahma. Rama did not actually offer any reply to Parashurama. Rama never acknowledged being called the supreme god and continued to act as a mere mortal.

[19]Srimath Tirumala Lakshmikumara Tatacharya
[20]Valmiki Ramayana does not contribute to this popular cultural concept.
[21]Mentioned specifically in Valmiki Ramayana.
[22]In the Valmiki Ramayana, only Mandodari explicitly says that Rama is Vishnu.
[23]Mentioned specifically in Valmiki Ramayana.
[24]Mentioned specifically in Valmiki Ramayana
[25]This is Sri Vaishnava tradition. The alwar sitting under the tamarind tree is Nammalwar.
[26]Andal, one of the twelve alwars.
[27]Sri Vaishnava tradition.